The Inquirer

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NUCLEAR AND APARTHEID

THE dozen Commonwealth ministers, half of them from coloured nations, now meeting in London, are not there because they love the Queen, or because they have any particular attachment to the capital of the United Kingdom. They are there because out of a mixture of enlightened self-interest, idealism and mutual regard derived from a recent pass, they hope to serve their nation's good and perhaps present to themselves and other people the fascinating truth of different races and cultures co-operating in an intuitive rather than a contrived way. The United Nations Organisation is held together by contrivance. It was created by protocol and constitution just because the modern world could hardly tick over without it. True, within the United Nations there is idealism, but agendas are strict, rules are essential, and the whole organisation must move according to carefully prepared resolution.

From The Heart, not The Brain

There are no agendas at the Prime Ministers' conferences; there are no written rules; there is no playing before a public and consequently no need to keep the playing within bounds by strictly devised codes of conduct. All is reasonably informal, and this must be a fascinating experience in itself, and one in which great creative powers must be felt at work. The Prime Ministers' conference springs as it were from the heart rather than the brain. There is nothing binding save the heart and the natural self-interest that each minister must care for. As an international instrument of cooperation it is unique, and its promise for the future in an inter-racial world is of immense importance. No wonder the ministers wish to be there, and that the conferences are growing in importance.

The subject of South Africa will be resolved by half-a-dozen coloured men from the East and from Africa, and half-a-dozen white men—the subject being, shall South Africa remain in the Commonwealth whilst practising apartheid? The decision fortunately does not remain alone with the white men. It may be assumed that for all the ministers, with the possible exception of Dr. Verwood, there will be one dominant principle. It is that the white man can no longer dominate the black by virtue of being white. The structure of the conference itself emphasises that. How then can white domination be ended, and how soon? It is unlikely that Dr. Verwood's opinions on this will be the same as Mr. Nehru's or President Nkrumah's, but the very fact that coloured and white men are in conference together and in an intuitive manner (that is in an informal and family manner), shows that there is already an unspoken agreement. Dr. Verwood is unlikely to refuse to sit side by side with Mrs. Bandaranaike. And whatever he says to her is unlikely to be "I am a superior person because of my colour."

The Inter-Racial Society

The issue therefore before the conference is, how soon can an inter-racial society be formed in South Africa? In settling that issue Dr. Verwood's opinion must be regarded as well as, say, Dr. Nkrumah's, otherwise there is not much point in his being present. Allowing therefore for his presence and the views he represents the issue resolves itself into how outside or inside the Commonwealth can the inter-racial society, or something approaching it, be most effectively created? And to that there is likely to be one answer—inside.

To turn South Africa into a pariah nation, cut off from every influence, for instance, within the Commonwealth, can help no one. No inter-racial society will be created in that manner. It is therefore to be hoped that the Conference will decide that the republic of South Africa, as other republics within the Commonwealth, will stay in.

The Nuclear Conference Resumes

This month will see another important conference opening. The three power conference on the control of nuclear tests will be resumed in Paris. This too, by this time, must be approaching the intuitive stage, that is to say the members of the conference must be so well known to one another that protocol and constitution must—at least off-stage—be of decreasing importance. Again great creative forces for good must be operating.

The conference already has put an end to nuclear tests, at least whilst it is sitting (save for the independent tests of France). It is likely that its life will be carried on in some new form, even if it should cease meeting in its present form. The possibility of mutual agreement upon the complete suspension is nearer because so much is known now of mutual plans in each country that inspection is hardly necessary. But a system of inspection will have to be created, just as a law of nations must be created, for the purposes of security.

Nothing now can ever dispel the fact that sooner or later every industrial power in the world will know how to make a nuclear bomb if it wishes to do so. Knowledge of that kind cannot be confined in the near future to any one nation. Banning the bomb cannot be accomplished save

by the willing on the part of each nation never to use the knowledge it inevitably possesses. How that is to be achieved is the subject of controversy, and this is not likely to be settled in any one particular form. But the beginning of a beginning ought to be seen in 1961.

THE UNITARIAN AUSTRALIAN POET

BERNARD O'DOWD

By Vondel O'Dowd

OF Bernard O'Dowd, the Australian poet, the *Times* wrote in 1953 : " Bernard O'Dowd was a poet of special significance in the literature of Australia during the early years of the century. O'Dowd's poetry came after the influence of " The Bulletin " writers had been at work to stimulate among Australians a love of their country for its own sake, and this nationalism was marked by a passionate advocacy of equality and democracy and the worth of the average man." The *Times* continues, " Yet it was precisely his devotion to the land of his birth, his constant questioning of Australia's destiny, and his lofty concern for the sorrows and needs of ordinary man which mark his place in the story of his country ".

Bernard O'Dowd was the unacclaimed Poet Laureate of Australia. He was offered, and refused a Knighthood from the Commonwealth Government for his literary and legal work as chief Parliamentary Draughtsman for the State of Victoria, and received a Coronation Medal at the ascension of King George the sixth to the throne.

He was a member of the Melbourne Unitarian Church. Mr. Vondel O'Dowd contributes this article on his father.

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O'DOWD was born at a small mining place near Beaufort in mid-western Victoria on April 11th, 1866. His father, the only child of a west of Ireland family had been a coast guard before coming to Australia to ride gold escort between Stawell and Ballarat. He met and married Ann Mulholland, who had come with her brother from northern Ireland. From his Irish Catholic mother Bernard O'Dowd imbibed a religious tolerance that, for a period of very bitter bigotry, must have been unusual. When told that the Methodist children from the church next door had climbed through the fence to drink at her house tanks, Ann O'Dowd replied that she herself made the opening in the fence because the church water tanks were very low and badly rusted. On another occasion she remarked that she grew marigolds because the Orangemen wanted their flower just as much as the Irish did the shamrocks. She grew both.

An exceptionally good pupil, Bernard O'Dowd gained one of the few and coveted scholarships available in those days to country schools. He matriculated and took up surveying, but abandoned that for teaching, then entered the Supreme Court Library. Here, with the encouragement of the far-seeing librarian, he continued his studies, attaining his B.A. and LL.B. at Melbourne University ; he was a Dublin prize man, and was admitted to the Bar. Venturing more deeply into the sea of verse and into political and religious fields, it was during this period that he abandoned the Catholic church. Maybe with the association of his wife's family, a completely unbiased group ; the mother Jane Fryer of Quaker upbringing, was extremely broad in her religious tolerance and was, I feel, the prime mover in the formation of a Free Thinker group known as the Lyceum Club. Bernard O'Dowd was responsible for the production of the " Reader " and wrote the greater part of it—a catechism of the beliefs of the group.

After a brief return to the Catholic church about the turn of this century, he lapsed again into Agnosticism that merged into his first active contact with the Unitarian church in Melbourne, then under the ministry of the Reverend John Sinclair. He participated in a series of poetry readings and of world history classes with Henry Giles Turner. However, reverting back to the Rationalist group he stayed more or less with them until, in the early thirties, during a period of uncertain health, he followed the activities of several evangalistic groups until, under the influence of the poet, Marie E. J. Pitt, with whom he was closely associated, he came under the ministry of that most understanding Reverend William Bottomley, a regular attendant to the Unitarian church and later a member. The sympathetic and deeply versed minister and the eternal seeker after the spiritual truth immediately attracted each other, and the high esteem of the one was only equalled by the great regard of the other, and very many are the evenings that I have been the listener when these two held discussion.

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Going to evening service with Bernard O'Dowd and Marie Pitt was a joy. Nearly six feet tall, a little stooped and thin, he always wore salt and pepper tweeds, the pockets bulged and misshapen with bundles of letters (many unopened) and papers he stuffed into them, his boots solid-soled, as becomes a walker. An unruly shock of fine white hair, too long, like the bushy beetling eyebrows and white moustache. Always in the same favourite seat he would open the hymn-book and with a lightning glance through the verses, close the book over his finger while he gently beat time with his arm and foot, with a harmonious discord he would softly chant and over his face would shine a soft look of spiritual peace. Well might look one of the ancient fathers of the faith, of any faith.

After the service, over a cup of tea, his face now wearing an impish enquiring smile, he would discuss, and break into a chanted quote to illustrate his point, the cup of tea wavering precariously through the air, until a rescue was achieved by either Marie Pitt or myself, but he chanted on quite oblivious to the fact that the cup had been retrieved.

At the close of the evening we would walk across the park to the railway station, stop to talk to the possums that abound the trees. They would come down from the branches, often with the baby clinging to their back, or hang by their tails to take the scraps of sandwiches or biscuits filched from Reverend Bottomley's supper plates. Standing among the trees looking up through the branches to the moon, chanting what may have been a hymn or a prayer, he could well have been a Druid priest worshipping his God.

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It was during this period of religious contentment that he took up his writing again after a lapse of nearly fifteen years. The Christmas articles that he had written every year since 1885 for a friend who ran a country newspaper changed markedly under the influence of his Unitarianism; while his two major poems—" A Carmen Seculare "—written for the celebration of 100 years of the establishment of the Unitarian church in Melbourne appeared in the " Beacon ", and " One " appeared in " Quest ".

At his death on 1st September, 1953, he had directed that the service be conducted by the presiding Unitarian minister. Unfortunately, the Rev. Bottomley, his friend and minister, was in England, so I called in the Rev. Victor James, who said at the Memorial service held on Sunday, September 6th, and broadcast over the Unitarian half hour "...Bernard O'Dowd's poetry was that of the radical reformer, of the humanitarian propagandist for the Good Society, the Just City, Australia Felix ".

He set out his own golden rule of life in one of his early poems—" Young Democracy ".

> " That each shall share what all men sow :
> That colour, caste's a lie :
> That man is God, however low—
> Is man however high."

Next Week

Dr. Mortimer Rowe will review " The New English Bible. "
Dr. Rowe, with Dr. Dorothy Tarrant and the late Dr. Herbert McLachlan, compiled " The Golden Treasury of the Bible. "

Ministerial Change

The Rev. Gordon Stuart of the Church of the Messiah, Birmingham, has accepted an invitation to the Old Meeting, Sidmouth. He begins his new ministry in July.

A LAYMAN'S DIARY

February 19 (Sunday). ITV's venture, *The Sunday Break*, a 45-minute programme which starts at 6.15 p.m. on most Sundays, is an imaginative effort to use a mixture of entertainment and religious discussion to attract the interest of young people; and I suspect that a good many older squares like myself are fairly regular viewers. Tonight the producer, Janice Willett, boldly cut the entertainment bit to a few minutes, and used the whole of the rest of the programme for a serious examination of the various campaigns for nuclear disarmament. We first saw shots of the original Aldermaston march, followed by film sequences of Bertrand Russell and his followers sitting on the pavement outside the Ministry of Defence yesterday afternoon. (No glimpse, though, of the helpful civil servant inside the building who produced some Sellotape to enable the besiegers to stick their petition on the Ministry's door !) Then came a good and rational conversation in the studio between Lord Hailsham and Canon Collins; and finally a further discussion (unfortunately rather compressed) between Christopher Hollis, the Rev. Simon Phipps (" you can seldom apply Christian principles *neat:* first you must build up trust "), and a number of young people, who seemed to be evenly divided between CND and non-CND.

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Nothing was settled or proved, but many avenues of thought were opened up. I thought that Lord Hailsham did well to lay stress on the idea that, however emphatically a man bases his policy on declarations of " Christian love " or " moral principle ", he cannot get away from the practical question, " what result is this policy likely to have, as a matter of fact ?" " If your campaign," he said to Canon Collins, " is more likely to lead to nuclear war, all your arguments apply to *you*, and in my favour. I am criticising your politics, not your morality. You're not a bad priest, just a bad politician." For a staunch Anglican, Lord Hailsham has a very independent way with his clergy—even with his bishops, for that matter, when he stands up to them in the House of Lords.

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After this, there was the BBC's *Meeting Point*, which came nowhere near the same standard. The head of the theological faculty at Hull University, between film snippets of people shopping in a self-service food store, indulged in a flow of ponderous generalisations about " tension ", " the pace of modern life ", " ironing out individuality ", " self-annihilation ", and so on. As we watched the crowds flocking eagerly into a branch of Sainsbury's, he said, " People today are being treated as a herd ". " Choice," he went on, " has ceased to exist " (shot of purchasers gazing at racks piled high with scores of different foods). I find that at this point in my notes I wrote down " sheer drivel ". Here we had a representative of organised religion working hard to prop up the hoary old myth that religious folk are wet blankets and spoil-sports, delighting in the disapproval of almost every human activity. And how absurdly unfair to single out people buying food for themselves and their families as symbolising a secular and self-centred attitude to life. It is not easy to express your higher self when you are looking for two pounds of pork sausages ! No, the whole programme was superficial and unreal.

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February 20. It is refreshing to be able to read Mrs. Daphne Hauskind's *Woman's Hour* broadcast at leisure in this week's *Inquirer*. It is one of the most *positive* declarations of our faith that I have seen for a long time, and worthy to rank with *The Divine Experiment* (Lindsey Press, 1/–), based on P. M. Oliver's broadcast of 1947. I presume that the BBC would not object if the Lindsey Press wished to print Mrs. Hauskind's talk as a pamphlet.

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February 21. The name of Denis Mitchell is well known in British sound radio and television. He is the creator of a new type of impressionist documentary, who has done away with the and-so-we-bid-farewell species of commentary, building up his picture, in sound or vision, by a series of snatches of conversation and reminiscence (in radio) or picture-cum-soliloquy (in television). It is remarkably effective, not least because the listener or viewer is drawn in, as a co-operating party; he cannot sit back and wait to be told a connected story, but must be on the alert to piece together the bits—in fact, to become a kind of creator himself.

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Tonight BBC television showed Mitchell's latest film *Chicago*—an Englishman's first impression of the city, spread out over a period of 24 hours, from one dawn to the next. The impact on Mitchell had obviously been disturbing, and this he transmits with almost brutal clarity. By the end, one was quite out of breath, and thanking one's lucky stars for the much maligned Welfare State that we decadent British have achieved over here. With the closing shots one American voice said thoughtfully, " I think there's every indication that the United States is ready for a better civilisation than it is getting," and another American voice rather wistfully added, " I wish the world would stop . . . and take me by the hand . . . and say, ' It's all right, we'll have to slow down a bit . . . you've got to come along too . . . for you're a human being . . . a human being'."

AN AMERICAN LETTER

(The Rev. Harold Scott was until recently the Unitarian minister in Salt Lake City, U.S.A. He has now moved to Harvard, Massachusetts. In a circular letter he has sent to his friends he gives an account of his new charge. " Inquirer " readers would like to read it in every detail.)

Harvard, Massachusetts.

Dear Folks,

Our church here in Harvard is small. We have no stenographer. We cannot answer all the people we owe letters separately. Please share this with groups or people interested in us. Phebe has a desk in the study and cuts stencils for our Sunday order of service, and anything else there may be. A volunteer comes in Monday and Friday p.m. and runs that monster the Rex-Rotary.

I dump all the other stuff incident to a church office on Phebe's desk. We have a large, well-lighted study adjoining the large church office.

The church property consists of: parking area and undeveloped acreage; new Fellowship Building, a church building and a manse. The Fellowship Building houses a nursery from 9 to 12, five days a week, kitchen, assembly rooms, toilets, storage space, study, office, boiler room (oil) and, of course, church school rooms. All the furniture, dishes and other equipment are new. The building cost $80,000 and is almost paid for.

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The church organisation dates from 1732. The present church building is Victorian. It has granite underpinning, slate roof and is in good state of repair but is not Colonial or reproduction of Colonial as the Salt Lake City church building.

The manse is over 200 years old. It is an authentic Colonial. We just tore down and carted away two additions. There remain downstairs: 3 halls, 2 stairways, parlour (4 windows), family room (4 windows), dining room (6 windows), half-bath as large as a city bedroom, a laundry, huge kitchen (4 windows), cupboards, nooks, closets, halls and runways. Full basement ! Upstairs: 2 front bedrooms, each as large as a hotel foyer (4 windows), another bedroom and guest room, 2 baths and some more mysterious doors, closets and nooks. The heat is forced hot water: radiators (some of them ten feet long). There are 3 fireplaces downstairs and 2 upstairs. They work too. The house is red trimmed with white or cream. Oh yes, there is a barn beside the house and it really is handsome—cupola and paint matching the manse. Stalls for three

horses, tack room, carriage house, granary, and hay loft for thirty tons. We keep our car in feed floor. It would be fun to make it into a theatre for amateurs.

Our church building is the Congregational Church (Unitarian) and is at the north end—the head—of the Common which slopes to the south where facing our building is the Congregational Church (Evangelical). This confuses people outside of New England. The Unitarian denomination in the U.S. is the result of a schism from the Congregationalists (Puritans) in 1825. At first there was no separation of church and state. The church was supported by taxation. To this day the Unitarian property is on the Common and the town clock is in its tower. The grounds, driveway, and clock are maintained by the town.

Church attendance on Sunday morning is small from my standpoint, but we are told it is better than ever before in the memory of those living. There is lots of activity during the week. The fuel bills for the three properties are staggering. I understand about $2,500 was spent on the manse before we arrived. We have now an authorised expenditure of $3,000. An architect has been engaged. Fee is estimated $500-$600. Large plans for improvement of parking lots and all three buildings are in the offing. Where does all the money come from ? Well, so far as the current expense budget is concerned it comes from (for a church) a large endowment.

We have all, especially Lulu (dog) enjoyed the big snow storms. Of course, it takes Harold a lot of time to get into arctics, sheepskin-lined overcoat and fur cap. He has new suits of clothes but cannot show them off it is so cold. But the house is warm except kitchen. New heating plant ! We have to walk to Post Office every day for mail and stop at the general store for newspaper. The nearest supermarket is six miles away. The same for barber shop, beauty shop, bank, dry cleaning and other services.

In Harvard we have the general store, a good meat market, a new, little, prescription drug store, P.O., cemetery, fire station, library and town hall. Around the Common there are about ten houses and about as many on the several roads off the Common.

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Most of my people live in open country in old houses (it's smart to do so) on crooked roads flanked by rough stone walls. No manufacturing in Harvard. People had to buy farms to get the house and barn—but they do not farm. They work in Worcester, Boston or somewhere. They teach at Harvard University, Brandeis, Boston University or some college or work in banks or are connected with these new physics projects said to be for defence. The town is large in area. Property valuation is low on old houses but high on a property someone was reckless enough to build in Harvard. Tax rate is $65 per month. The observatory of Harvard is in the town of Harvard—somewhere, I haven't seen it. Probably it is unnecessary to say that Harvard is Republican.

Yet Harvard has had colonies of Universalists, Shakers, Single Taxers and Alcott's Fruitlands (which has been restored) and may be seen in the summer. Ralph Waldo Emerson's father was pastor of our Harvard church, but he was sold to a Boston congregation for $1,000. Honest !

This town is in the snow belt of Massachusetts. A man with a power plow comes after each snowfall and clears snow from our house drive and driveway to barn. The church also hires a man to take garbage and rubbish to the town dump where it is used as fill and earth bulldozed over. This church takes good care materially of us both. Sometimes we wonder if we are ministering or being ministered unto.

Before we forget it we want to note that we have a wonderful organist, choirmaster and choir. Also a junior choir, Alliance and Couples' Club.

Everything is all right, but we loved to live among the Mormons (in Salt Lake City), not because they were Mormons, but because they were people when not trying so hard to believe what was unbelievable. So best we can do we have to struggle against being homesick and too sentimental about those in SLC with whom we have fought and whom we loved so much.

Phebe and Harold Scott.

THE CAPITAL "H"

By Lawrence Chandler

A SIXTH-FORM grammar school girl asked me recently what, precisely, was the significance of the capital H in pronouns referring to Jesus. Her religious instructor master insisted on his pupils using the capital letter in referring to Jesus as well as to God. She, being a good Unitarian, preferred to use the small letter, and had done so in an examination paper. Remembering, however, that the paper would be marked by this particular teacher, she had thought it prudent to alter the "h" into a capital. This was perhaps a pardonable instance of bowing the head in the house of Rimmon !

In the early years of my ministry I often used to send a precis of one of my last Sunday's sermons to the local press. It was duly printed, for which I was grateful, but it annoyed me to find all my small h's in reference to Jesus, zealously changed into big ones. Quite the reverse happened recently, when, in my contribution to the Christmas number of the *Inquirer*, the Editor carefully crossed out all my capital H's referring to God and substituted small ones !

This amused but did not annoy me, for I reflected that both the Authorised and Revised Versions of the English Bible use ordinary pronouns throughout in respect to both God and Jesus, and no one considers that any dishonour is shown them thereby. I see, also, that the usage of the older versions is being followed in this matter in the New English Bible, the New Testament section of which is shortly to be published by the Oxford and Cambridge University Presses. Though this is a scholarly rendering in current English, the translators have wisely, I think, not conformed to conventional modern usage in this respect. Too many capital H's tease the eyes and add nothing to the meaning, and there is, of course, no such distinction in pronouns in the original Hebrew and Greek.

It is interesting to notice, incidentally, that J. B. Phillips, in his translation of the first three Gospels, uses no capital H's in respect of Jesus except in the resurrection narratives where they suddenly appear. In the Gospel according to John, however, he uses capitalised pronouns from beginning to end. In this way he draws the reader's attention to the contrast between the human Jesus of the Synoptics and the more supernatural personage we meet with in the Johannine account.

I am reminded of a similar instance in a different context. From boyhood I have cherished Margaret E. Noble's "Cradle Tales of Hinduism". I suppose it was seeing the reverent "He" and "Him" there applied to Krishna, which first made me realise, as a boy, that millions of people in the world

(continued on next page)

THE SPIRIT OF PRAYER

O Lord of light and truth and love, out of the darkness and untruth and selfishness of our lives we reach out to thee in thankfulness and aspiration. We are thankful for all that we see of thee in the lives of men—men of old, religious founders, moral leaders, great among their own kind and humble before thee; and men and women of today whose lives touch our own and who by speech or actions of purity and charity reveal to us something of thy purity and perfection.

The world is too much with us, the daily demands of living, the daily needs of ourselves and of others call us to the immediate task in such haste and anxiety that we easily forget the ideals and visions which we know in our depths to be the true and living way. Help us to be true to ourselves that we may be more true to thee. Speak to us in thine inwardness, through thy presence in each one of us, that we may know thee as real and true and more to be desired than all the things of this life.

We would not separate ourselves from our fellow men, we ask nothing for ourselves that we do not desire for them all; but by thy help we would become fit to lead and to serve—to find the time and will and knowledge in ourselves to serve the world for thy sake, according to the need which confronts us and the power of compassion it called forth from us. We pray that through the inner truthfulness of our lives the world may never be without a witness to thee, and men may know more widely and more truly the rest in thee for which we are all made.

felt towards Krishna what most Christians feel towards Christ. So was I started off on the quest for a more universal understanding of religion.

In her retelling of the story of the Ramayana, however, Miss Noble accords to Rama only ordinary pronouns. In Hindu theology Krishna and Rama are theoretically on the same level, both being incarnations of the Supreme God. But the hero of Valmiki's epic is a much more natural and human figure than the miraculous, divine Krishna of the Puranas and the Bhagarad-Gita, and the English interpreter of both showed the difference between them in popular veneration by her pronouns.

Personally, I am quite willing to use the capitals in writing about Jesus, provided that I may show the same honour to Buddha and Socrates and St. Francis and Gandhi, and possibly one or two others. But on the whole, I agree with our Editor and the three most august versions of our English Bible, that it is simplest and best to drop the use of them altogether, even in writing about God. I don't think He will mind!

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Church Unity

Sir: I would like to carry further the stimulating line of thought initiated by your leading article of February 18th. You wrote of the one true church and reached the conclusion, very rightly I think, that it has to start with the kind of person who will reach out to a member of another church saying "Let me into the secret of your truth". Just what is involved in this sharing of truth? Is it not the man himself behind the thought forms and the religious practices which we have to discover. His truth springs, not merely from intellectual conclusions other than our own, but primarily from his experience of God and of life, from differences of mind and temperament unique to himself. So sharing becomes the more difficult and intimate but also thereby the more valuable.

I believe the prerequisite for such "sharing" is the capacity to probe deeply into our own experience in an attempt to realise the subjective basis for our beliefs. It is this which will make us humble and receptive to the beliefs of another; and it is surely just the human failure to stand aside and to view our convictions with detachment which makes for dogmatism and intolerance in all fields, religious, political, cultural.

In religion I believe we are all deeply conditioned in our choices. Our acceptance of Unitarianism is probably not nearly as rational a matter as we, with our regard for reason, would like to think. You mention the influence of the church of our childhood, and there are all sorts of other emotional factors determining our religious loyalties, many of them quite unconscious. But that does not invalidate the rightness of the choice—for us. It simply shows that the whole of us and not just the intellect is involved in the choice and it is therefore all the more soundly based. Hence the value of sharing and of friendly discussion, but the danger and folly of argument over religious issues since they are deeply personal.

The religion of the future will rest, I believe, on an increased awareness of ourselves and others, aided by psychology, on the recognition of creeds and forms of worship as the outward clothing of the inner reality of the soul, sometimes expressing, sometimes perhaps concealing, but of far less importance in themselves than we now think. After all, religion is much more than these things.

I appreciate the emphasis on the spirit of unity without uniformity amongst the existing churches, and suggest that when our awareness is so heightened that we find the profounder range of unity of which you write, it may well be that not only will our divisions disappear but churches as we know them today will be largely outgrown and the religious life will have evolved new forms.

J. E. Lindsay.

Letchworth.

Integrity

Sir: I was very pleased to note Monica Furlong's remarks in her letter to the *Inquirer* of 25th February.

Her third point regarding her belief in the Creed should be respectfully noted, for there are far too many among us who are under the impression that Anglicans either repeat it parrot-wise, not understanding it and not wanting to, or else in believing it shows forth a very naive mentality devoid of an ability for "sound reasoning". Also, those who think thus, usually know little or nothing of the history of the Creed, the reasons for its promulgation, its deeper spiritual meaning, or the way in which young communicants of the Church of England are instructed in it.

Of course, I know there are some who tell us that their instruction was inadequate, vague, almost non-existent, and I can only sympathise with them for not having been blessed with a teaching parson (and conscientious Godparents!). But surely, this is not limited to members of the Church of England. In any case, it cannot be denied that in many parishes today, teaching and instruction in "the Faith" is taken very seriously, and much hard thinking and frank talking is done.

It is so easy to judge another form of religion by its lowest element, but as I know the lowest element in my own is not true to its essential character and ethos, I try to remember that the same applies to others.

If we honestly believe that our unique theological position is right for us, we should make every effort to be true to it, bearing in mind that we are certainly not, when we treat the devotional side of church life as of secondary importance, when we contribute a mere pittance and call it an "Offering", when we show up only at so-called "special services", and when we imagine ourselves to be infallible and all-wise.

Yours, F. W. Barr.

Rochdale.

(No comment was made upon Monica Furlong's letter for suitable reasons. But the *Inquirer* neither charged her or anyone else with a lack of integrity. The offending sentences were: "Is the Resurrection a historical event? Some scholars say, yes, probably more say, no, and many Christians of whom Monica Furlong is probably one say that it doesn't matter two hoots".

The last sentence is to be interpreted by an opinion taken from a famous Anglican book, "The Riddle of the New Testament", by the late Sir Edwyn Hoskyns and the Rev. Noel Davey. "The Resurrection is therefore meaningless and ultimately trivial apart from the belief in the active power of the Living God and the ultimate truth of what Jesus said and did. It is also meaningless apart from the recognition that a particular historical Life and Death can have universal and ultimate significance."

That was what was meant by the colloquial "two hoots", and it attacks no one's integrity. It is a position accepted by many, perhaps most, traditional theologians.

With the last paragraph of Mr. Barr's letter there is hearty agreement.—Ed.)

A Census of Interest

Sir: As one who describes himself as "agnostic" and "Unitarian in my theology" may I express myself as in agreement with P. T. Adams? Administrative work in connection with a census such as he suggests would be heavy, but surely it is about time that people who might be interested in Unitarianism had some idea of what it means? Even within the movement, I doubt that many people have little idea of the divergence of "religious" opinions held. I have heard of Unitarian Services being run by Salvationists, at which I was horrified; yet I have attended an important Unitarian Service in which the sermon seemed to be a glorification of Man and his Achievements, without reference to or acknowledgment of God; it seemed like a brilliant atheistic discourse.

Yet Unitarians of longevity within the Church proclaim in very definite terms what sort of people "we" are. I have been told that "Unitarians object to all emotion", which causes me to exercise the emotion of humour.

The title "liberal faith" is apparently abhorred because of sensitivity to political appearance, but could not an aim be made at forming a body of Tolerant Thinkers?

Has Unitarianism any real "definition" at all? Some, as Mr. Adams suggests, are Christians, some "Agnostics," others are mainly Anti-Trinity Traditionalists. Some appear to worship at a Sacred Ark in which is the Holy Nothing, representing God. Solemnity is essential, but why they abhor God's good laughter is beyond my understanding. Cannot Unitarians, also, make some progress in religious thought? Collectively, I doubt if we are ahead of the common non-churchgoer. His theology is probably a vague Unitarianism, but he has long since abandoned being a "graven image of an early Puritan", indulging in "vain repetition".

A census might rouse interest by asking views on "Unitarianism". Is the Meeting House, or Chapel, etc., "sacred" or "dedicated", why, and what does that imply to you? Should we cease to imitate the practices of other religions (or sects) and organise meetings that are different and challenging, on days other than "the Sabbath", or at times different from the traditional "11 and 6.30?".

Yours, H. C. Buston.

Ipswich.

The Newport Appeal

Sir: The Revd. Herbert Crabtree writes in your last issue in commendation of the appeal launched for essential restoration of our chapel at Newport, in the Isle of Wight. I wish to associate myself with this appeal. Holidaying in the island last year I was able to take a service for the congregation, then sorely under the shadow of bereavement in the sudden death of the Revd. W. J. Carter. It

seemed to me that here was real opportunity, if only the building could be brightened and other necessary restorations carried through. It is our only chapel in the island and could be the centre of a vital spiritual life, attracting every year many visitors. The enthusiasm of a young lay preacher has brought new heart to the congregation and I feel that something worthwhile is being undertaken. I trust that support will come from those who have enjoyed holidays in the island and also from all who have the success of our movement at heart.

Nottingham. Yours, C. Gordon Bolam

A UNITARIAN ELEVEN

By Magnus Ratter

IF ANYONE can show cause why pleasant things be spoken only of the dead let him read no further: this is flowers to the living.

Mrs. Sydney Martineau shows wondrously how well a woman can govern society, making no fuss about it. Is not the home best place in the world because it is woman dominated ? Those who have worked with her always marvelled at her quiet sagacity: it was so final, it was right. Mrs. Martineau is the final illustration that churches are good, precisely because they are woman-controlled.

Mr. R. P. Jones is a gentleman, not a Mister, a Herr, or a Monsieur: like many clever competent people he probably has a temper but is never seen to lose it. His work for our churches has been one with his diving: clean, swift, silent, most skilful.

The Rev. Lawrence Redfern missed national fame as the Unitarian Demosthenes: never turbulent as the Iser, nor sacred as the Ganges flowing through Tyssul Davis, always Redfern was one with Father Thames, perfectly England to the last syllable of disciplined modulation: his common sense flowed serene, lovely, through English enchantment.

Dr. Mortimer Rowe turned a glory hole into a monument taller than the Nelson Column of a job well done; no frills on his pen, his resolve to get on with the job was his mountain devotion, one difficult step at a time leads to the next. Fools must be recognised as fools but they must be carried, safety of the team requires this. With no fanfares, quietly he issues the greatest anthology of the Bible in English publishing; out of the glory-hole came forth glory.

The Rev. George Lee early realised that Carlyle foresaw the pulpit to be an inkwell: in a generation that variously admired Steiner, Lawrence, Whitman, Alexander, Schweitzer, Morgan, he made discreet choice, taking up our Unitarian Journalism, a courageous act, making of it—to the discerning—a vehicle of a Higher Mythology. If the poet is final ruler may not the maker of myth be his twin brother ?

The Rev. Herbert Crabtree has a pen that tells precisely what he would wish it to tell: always he is at the rock foundation where all religions are solidly grounded. He has clearly perceived that if men are to fall dead from the tree of life, nothing other of them surviving than compost for next year's growth, this indeed is an earnest matter. He makes vivid for us an age-old quest.

The Rev. Fred Cottier is one with Lancashire that throbbing centre of smoke-instructed politics and potatoe pie: does the latter explain the former ? Within this he has served a lifetime as the perfect illustration of a conscientious parson, who reads, and always keeps, his books. To all his brethren he has been the apotheosis of their security on the home front: can the widows say fit thank you ?

Dr. H. W. Stephenson has linked to his pastoral office, well, truly done, a business acumen that an insurance company would highly remunerate; and the reason he is a parson ? Ah, his soul is in our hymns.

Dr. Cyril Flower is as rare as an English year of perfect weather; he is a psychologist who has nearly joined the immortals by accident. When he set aside his big words to write Prayers for Children he gave to us the finest gift our Unitarian Church has made to England in fifty years: they may become Literature; if so posterity will make wise choice.

The Rev. Arthur Vallance is the one name of our present day that may be known a century hence. His " Hymn of Youth " cannot be surpassed: that will go into anthologies. Would a study of Tarrant allow us to expect more ? If so all our work is justified by this one name; but one hymn will not make immortality; but what hymn is like to that hymn, perfect as his college note books.

To a returning traveller who hopes to play small part in sending Liberal Religion to Russia the last flower must be set in the buttonhole of John Kielty who has grown with the job. The Papacy has its rightful power, far above its occupant; yet let not the office too much hide the occupant. John Kielty's last book in one chapter is perspicuous.

These flowers are arbitrarily proferred; not all the coming daffodils would suffice did we write all we know concerning the many we know.

IT CAN BE DONE!

We Keep Charts!

We select from them for week ending February 25th :—

Church	" A " Lancashire: increase in bundle from	24 to 33
"	" B " Yorkshire:	6 to 9
"	" C " South Wales: trial bundle of	6
"	" D " Lancashire:	6

And no decreases ! Small figures ? Not in the least. They represent four enthusiastic people who want to sell us. Four enthusiastic people count. If we could add another forty, up would go the circulation of the Unitarian weekly that has not missed a weekly issue for one hundred and nineteen years.

If you cannot attend regularly at church you can always get a copy through your newsagent, or by postal subscription, £1 6s. 0d. per annum direct from us.

If there is any difficulty write to us, 14 Gordon Square, London, W.C.1.

News Review

The Revised Sunday School-Hymn Book

In response to the invitation by the R.E.Y.D. some comments and suggestions for the new Sunday School Hymn-book have been received. This report may be of interest not only to those who replied but also to all who use " School Praise ". An editorial committee of six was appointed last September and four meetings have been held at which the members discussed the arrangement, contents and other matters relating to the present book. A list of hymns which might be best omitted from the new hymn-book has been compiled and it is interesting that the majority of suggestions received since the committee made its first provisional list regarding hymns to be excluded confirm the views of the members. Over half the hymns in the present edition of " School Praise " are in " Hymns of Worship " (with supplement), therefore certain well-known hymns which are considered more suitable for congregational use have been omitted and certain hymns retained will be printed in the same versions to be used in the new hymnal being prepared by the committee appointed by the G.A. There will also be slight alterations to certain hymns which are being retained.

It is interesting to find among the suggestions some hymns from books in use before " School Praise ", viz. " Hymns for School and Home " and " Hymns and Choral Songs ". There are many requests for more hymns suitable for special services, e.g. Mothering Sunday, etc., and for the Christian Festivals, e.g. Christmas, Easter and Whitsuntide, and also for a larger number of Primary hymns.

The R.E.Y.D. has also asked the committee to consider a new tune book and a decision will be taken as soon as the preliminary work on the words edition has been completed.

(Correspondence referring to the new Sunday School Hymn-book should now be sent to Rev. Gordon L. Clarke, The Parsonage, Bryn, Ashton-in-Makerfield, Nr. Wigan, Lancs.)

Unitarian Peace Fellowship

This year, the Easter March of the Campaign for Nuclear Disarmament, from Good Friday until Easter Monday, is in two sections. Marchers living in the Western half of Great Britain will start from Aldermaston, and those in the Eastern half, from Wethersfield, Essex. It is hoped that there will be a group in each section marching under the banner of the Unitarian Peace Fellowship. Marchers wanting to join either group should ask their local CND Secretary, or CND Headquarters, 2 Carthusian Street, Aldersgate Street, London, E.C.1: (1) about transport to Aldermaston or Wethersfield; (2) for a leaflet giving all necessary information about

(continued on page 908)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 12, 1961

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RENDALL
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street., 11.30, Rev. LAWRENCE REDFERN, 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGHURST, Free Church, High Street, 11, Mr. M. THORNCROFT
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (March 19), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIGHOUSE, Christ Church, Dunpint Street, 3, Sunday School, 6.30, Rev. Wm. MILLAR
BRIDPORT, Unitarian Chapel, 11, VACANCY
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Devotional Service, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Rev. REECE WALKER
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. FORTH
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. BRUCE FOSDICK
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KLUGH
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. JOHN D. BELL
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRE
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BEARDS
GUILDFORD, Ward Street Church, 11, Rev. G. M. BEARDS, 6.30, Mr. J. NICHOLSON
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTYN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PYNN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. T. GILLAND, 6.30, Dr. J. J. KIPLING
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11, Rev. A. B. DOWNING and 6.30
LEWES, Westgate Chapel, 11, Mrs. MURIEL HILTON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBRELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRIN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER, 6.30, Youth Service
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Bristow, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Mr. J. ROBERTS
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAURICE C. HATCH
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GOODWIN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill, Unitarian Church, 11, Mr. C. S. DENCH
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kingston Unitarian Church, Quoit Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JEFFERY GORDON
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. PRENTICE
LONDON, Richmond Free Church, Osmond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. MARTINEAU ROBERTS
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. BARTRAM
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEARSON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. HILL WARDLE and 6.30, Mrs. A. SMITH
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (March 19), 10.45, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Supply, 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Rev. S. P. WHITEHOUSE
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. LEWIS
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. W. R. CUMMINGS
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Rev. JOHN KELLY
SOUTHPORT, Portland Street Church, 11, Rev. J. K. MURRIN, 6.30, Mr. F. PATTERSON
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
TODMORDEN, Unitarian Church, 10.45, Mr. A. KIRBY, 6, Mr. P. WHITHAM
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Cossgrc Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. F. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Mr. A. M. BOWDEN, Syal, 6.40, Mr. A. M. BOWDEN
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. PATRICK

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CLIVE GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2., Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRAMPTON, 132, Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. WARDLE
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. EDMONDS, Manse Telephone LX 5929
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. WARDLE. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. WHITE
WELLINGTON, Service suspended—Enquiries—Miss Warren, Tel. 45-372

SOUTH AFRICA

CAPE TOWN, Hout Street, 11 Sunday School, 7 Service, Supply

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Birth

Watkins.—On February 28th at the Alexandra Maternity Home, N.10, to Catherine Mary (née Smith) and Trevor Lewis, a daughter, Catharine Mary.

(continued from page 902)

the march ; (3) for an official form which must be completed. On the form they should indicate that they want overnight accommodation with the Youth Campaign. They should also send names and addresses (but NOT the official form) to David Williams, 56 Woodstock Grove, Shepherds Bush, London, W.12 (for Aldermaston) or Andrew Patrick 23 Cromer Terrace, Leeds 2 (for Wethersfield).

If any marchers have already completed forms, asking for accommodation with their local CND group, it is probably too late to change. They can, of course, *march* with the UPF whose members will not all be young people.

Women's League

The Annual General Meeting of the North-East Lancashire District was held at Colne on February 25th. The six branches were well represented to meet the National President, Mrs. M. Whittaker.

Proceedings began with a service ably conducted by Mrs. Whittaker. Following tea the business meeting was held during which Mrs. J. Mather (Newchurch) was elected President, Mrs. M. Thompson (Rawtenstall) Secretary, and Mrs. F. G. Sutcliffe (Todmorden) Treasurer.

At this point an appreciation of the work done by Mrs. M. Webster (Accrington), Secretary of the District for nineteen years, was given by Miss A. Shaw (Todmorden). It was an emotional moment because Mrs. Webster had not only been a good Secretary but a good friend to everyone. Mrs. G. W. Potts (Colne) presented her with a bouquet and the best wishes of all the ladies.

Branch Secretaries gave interesting reports of the work being done by their members for their churches and the wider community. It transpired that many and varied were the activities enjoyed during the past year.

The evening meeting took the form of a lecture by the Rev. G. W. Potts (Colne) on the subject of "Hunger and Homelessness". His description of the world's food and refugee problem was illustrated by two sound movie films on conditions in Greece and Korea, and by numerous photographs relating to the Congo and elsewhere. As a result of the interest shown in relief work, fifty blankets have been knitted by members and friends of the branches.

The meeting thanked Colne branch for its hospitality.

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Holidays Abroad

FEW VACANCIES, UNITARIAN PARTIES.—Norway (June 17th-July 1st); Davos; Brunnen; Riva, Italy (August 6th-21st). Easter weekend, Scarborough. Lone travellers welcome. Write immediately: Rev. Parkinson, 10A Westbourne Grove, Scarborough.

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Emma Jane Cox

On the 29th of January a grand old lady, Mrs. Emma Jane Cox passed on at Warnock near Eastbourne where she was living with her son in her 97th year. She was the eldest daughter of the late Reverend George Carter and was known to few friends except the older generation of Unitarians and the immediate circle in which she was still active. She was a gifted musician and served as organist at Peckham, Stepney and Richmond. She was ever ready to show enthusiastic devotion to our churches and the ministers whom she assisted in the conduct of worship. On her long journey alone by two buses every Sunday from Carshalton to Richmond she spoke to fellow travellers of the faith that sustained her. Owing to failing sight she was reluctantly compelled to relinquish her labour of love three years ago, but it gave her great pleasure to serve in a voluntary capacity almost to the end of her days. Her son and daughter and grandchildren came together to bid her farewell on February 4th at Eastbourne Crematorium when the Reverend Walter M. Long, whose memories of the deceased went back to his boyhood days, conducted the service. Her long years of devoted service should be an inspiration to the younger generation of Unitarians.

Fanny Matilda Nicholson

For many years these columns, each Christmas, carried greetings from the Misses Nicholson of Hove to their Unitarian friends in many places. Recently, however, only Miss Fanny Matilda Nicholson remained to carry on the tradition. On February 3 she died, at the age of 94. Miss Nicholson, a west country woman (her first Unitarian church, many years ago, was Bristol Street Chapel at Gloucester), had for some time past been an active and enthusiastic supporter of Christ Church (Unitarian), New Road, Brighton. Two years ago she suffered a stroke, but, in spite of her advanced age, she made a complete mental recovery, though her physical disability meant that from that time onwards she had to reside in a Hove nursing home, where she died.

The funeral service at the Downs Crematorium, Brighton, on February 7, was conducted by the Rev. John Rowland, Brighton's Unitarian minister, who paid tribute to her keen mind and her kindly character. Among the floral tributes were flowers from the church and from its Women's League, and many members of the congregation attended.

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